

A Brief History of the Student Struggle for Soviet Jewry (SSSJ)

Founded in 1964 by Jacob Birnbaum to spearhead a United States grassroots movement for the liberation of Soviet Jews, it played a significant role in the rise of the American movement for Soviet Jewry and in the international human rights movement.

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HISTORY

"Let My People Go" foundation period in 1960s

The Student Struggle for Soviet Jewry (often referred to simply as "Student Struggle" or "SSSJ" or "Triple-S-J") was created in 1964 by Jacob Birnbaum to spearhead an American grassroots movement to liberate the Jews of the Soviet Union. After he founded an adult arm two years later, in order to obtain charitable status and adult support, SSSJ's official name became "Center for Russian Jewry with Student Struggle for Soviet Jewry" but continued to be popularly known as SSSJ. It was also known as the Center for Russian and East European Jewry in the latter 1970s and the 1980s.

Birnbaum's father Solomon and grandfather Nathan were internationally recognized authorities on East European Jewry. He himself had extensive experience in assisting survivors of Nazi and Soviet totalitarianism after World War II, and later initiated an effort to mobilize British students to assist distressed Jews of North Africa.

A citizen of the U. K., he arrived in New York City in the latter part of 1963 where he noted increasing expressions of public concern for the plight of Soviet Jews but encountered only one grassroots activist, Morris Brafman, who had just put together a small group in Brooklyn's Mill Basin area, soon

to be known as the American League for Russian Jews. (At the time Birnbaum had not heard of a 1962 one-time “unauthorized” Matzoh demonstration by a small group of Yeshiva University High School students led by Columbia University student Bernard Kabak, nor was he aware of the recently established “Cleveland Committee on Soviet Anti-Semitism” which did not engage in street activity.) By January 1964 he was settled in New York City’s Washington Heights near Yeshiva University where he began to build a teacher-student core and also contacted other metropolitan campuses. In the same month, he persuaded the late Bernard Kaplan, the Social Action Chairman of the national student organization Yavneh, to set up a Soviet Jewry committee and by April he was ready to go national and issued a Manifesto titled "College Students Struggle for Soviet Jewry" convening a founding meeting at Columbia University for April 27, 1964. His use of the term “struggle” was ironically designed as a spinoff of the Marxist term “class struggle”.

After the Eichmann trial in 1961 (witnessed by Birnbaum in Jerusalem) people had become increasingly aware of the horrors of the Holocaust so the Columbia meeting proved emotional and there was a call for action. Birnbaum proposed a protest rally outside the Soviet U.N. Mission on the Soviet May Day holiday, only 4 days later. He mobilized his Yeshiva University core, contacted other campuses, and some 1,000 students showed up, getting excellent media publicity. According to the Center for Jewish History, this May Day rally marked the commencement of the public confrontation with the Kremlin and the initiation of the national movement for Soviet Jewry. Thereafter, in addition to Morris Brafman, five other Soviet Jewry pioneers, Dr. Moshe Decter, Professor Abraham J. Heschel, Israeli diplomat Dr. Meir Rosenne, NASA scientist Dr. Louis Rosenblum of Cleveland (later founding Chairman of the Union of Councils for Soviet Jews (UCSJ) in 1970), and soon Elie Wiesel, supported these initiatives.

Ten days later, Birnbaum formed SSSJ's first steering committee and initiated a series of groundbreaking and well-publicized public events which in the course of two years resulted in a surge of public consciousness which pushed the hesitant U.S. Jewish establishment from a policy of quiet diplomacy toward a more activist mode. Following the May Day rally, he organized information kits to student summer camps nationally, then a week-long interfaith fast in June, a rally with Robert Kennedy at the 1964 Democratic National Convention in Atlantic City in August, and to cap SSSJ's first six months, a large public rally in October with the participation of President Johnson's representative Mayer Feldman, New York Senators Jacob Javits and Kenneth Keating, and Mayor John Lindsay on the Lower East Side, the original area of East European Jewish settlement in New York.

One unique characteristic of Birnbaum's pioneer mobilization of public opinion was to draw on ancient Jewish redemptive themes, particularly the intensification of activities around Passover time, with its themes of liberation and exodus. SSSJ's first student button portrayed a Shofar with the wording "Save Soviet Jewry". The years 1964-1966 served as the early “Shofar period” of the burgeoning Soviet Jewry movement -- a call to conscience and a call to action.

In 1965 Birnbaum led SSSJ in a Biblical-style challenge to the wall of separation cutting off Soviet Jewry. He organized two Jericho Marches around Soviet diplomatic buildings in New York (April) and Washington, DC (May) to the accompaniment of the soaring sounds of the shofar. The walls did not tumble down but the media understood the symbolism. At the April event, Rabbi Shlomo Carlebach first sang his great Jewish solidarity anthem (sought from him by Birnbaum), “Am Yisroel Chai”, meaning “The Jewish people will survive and revive.” In December 1965 for the festival of Hanukah Birnbaum ordered a quantity of metal piping and personally supervised the all-night building of a huge candelabra for a Freedom Lights Menorah March through Central Park. Nineteen months of intense street activity plus the distribution of much educational material resulted in a breakthrough, stirring a number of Jewish establishment organizations to greater activism, and they joined SSSJ's great Redemption (Geulah) March of Passover 1966 with a record turnout of some 12,000 people. The Exodus March of Passover 1970 drew some 20,000, as did a Madison Square Garden Hanukah event in 1971, headed by Rabbi Norman Lamm of Yeshiva University.

Yet the official American Conference on Soviet Jewry, established in April 1964, barely functioned without an allocated budget or permanent staff, till the Leningrad trial of December 1970 finally shocked the United States Jewish leadership into the formation in September 1971 of two officially funded groups -- the National Conference on Soviet Jewry and the Greater New York Conference. The latter was built on the New York infrastructure painfully constructed by Birnbaum in the 1960s on the

basis of a number of local and metropolitan groups instituted by him, a Bronx Council, an invigorated Queens Council, a Brooklyn Coalition, and at the metropolitan level, a New York Youth Conference, a New York Coordinating Committee, followed by a New York Conference, now assisted by a staffer at the American Jewish Committee, which was more committed to the cause than most other establishment organizations. One other establishment group played an important national leadership role, the National (Jewish) Community Relations Advisory Council under the leadership of Isaiah Minkoff, followed by Al Chernin. It should be noted that Birnbaum made it his business to be massively in touch with the Council's coordinator Abraham J. Bayer, who had been converted to the cause by SSSJ's summer camp literature in June 1964..

Malcolm Hoenlein, an early Birnbaum activist disciple, was the founding director of the Greater New York Conference and initiated in 1972 the extraordinarily impactful Solidarity Sunday marches and rallies modeled on SSSJ's 1960s events. During the 1960s SSSJ used to have Solidarity celebrations to show support for the young Russian Jews singing and dancing outside the Moscow and Leningrad synagogues on the festival of Simchat Torah. By the 1980s, these great annual public events in New York drew attendances of over 100,000. Hoenlein was succeeded by early SSSJ-nik Margy-Ruth Greenbaum and then Zeesy Schnur, followed by Susan Green. The well-known Rabbi Haskel Lookstein was one of its most effective Chairmen.

It must be noted that from 1964 to 1971, SSSJ was the only American organization engaged in a full-time campaign for Soviet Jewry, independently raising its meager funding from the grassroots with unpaid self-sacrificial volunteer staff. Birnbaum lived on his savings. Though from the beginning he directed SSSJ in a strictly non-violent policy of responsible activism, the Jewish establishment was still rooted in a more quiet diplomacy mode. Fortunately, he was able to attract a number of important sympathizers in the Establishment, including major communal figures such as Rabbi Herschel Schacter, the late Rabbi Israel Miller and Kenneth Bialkin, all former Chairmen of the central representative U.S. communal group, the Conference of Presidents of Major American Jewish Organizations, known as the Presidents' Conference. Others included the late Hon. Richard Maass and the late Hon. Stanley Lowell, first and second chairmen of the National Conference on Soviet Jewry, and Rabbi Dr. Norman Lamm, later President of Yeshiva University. In the academic world, SSSJ's founding supporters also included Rabbi Shlomo Riskin, Chairman, Rabbi Dr. Irving Greenberg, Vice Chairman, Rabbi Charles Sheer, Vice Chairman. Rabbi Avraham Weiss, who became an officer in 1971, accelerated SSSJ's activist modes, and campaigned relentlessly for Anatoly Sharansky. He succeeded Rabbi Riskin as chairman in 1984.

Founding students included Sandy Frucher, Hillel Goldberg, Arthur Green, Dennis Prager, Glenn Richter, Benjamin Silverberg, James Torczyner, the late Sanford Zwickler. After some years, Richter gave up his law studies and joined Birnbaum full-time to become National Coordinator in which capacity he served until January 1990. Originally Birnbaum's fastest typist, he assumed the bulk of SSSJ's administrative routines, and became well known for his small "rapid response" demonstrations, his informative press releases, and together with the very conscientious Alan Miller, for the compilation of massive lists of prisoners of conscience and refuseniks. In the course of more than two decades, he energetically serviced numerous American and Canadian student groups from SSSJ's central offices in Manhattan.

Over the decades many student volunteers performed exceptionally, often with real self-sacrifice. Among these were SSSJ Coordinators such as David Stahl, who served as longtime Assistant National Coordinator, David Nussbaum who forged a strong Brooklyn office, Morris Sacks of the Upstate New York SSSJ, the late Robert Goldman, Hillel Levine, Morey Schapira of the New England SSSJ, Hillel Goldberg, Joseph Telushkin and Harvey Mayerson of Yeshiva University. Morey Schapira eventually became chairman of the very effective Union of Councils for Soviet Jews. Others such as Lenore Wolfson, Yisrael Winkelman (now Medad), and Beth Spiegelman were outstanding.

It should however be noted that the young people were not comfortable with developing contacts in the adult Jewish communal sector and even less in the political realm. Having established the patterns of SSSJ daily functioning in the 1960s, and generating solid contacts with prominent New York politicians such as Mayors Abraham Beame, John Lindsay, and Edward Koch, Birnbaum enlarged his contacts in Washington, DC in the 1970s and 1980s, within both the Administration and Congress. He was at the White House four times with special emphasis on the economic section of the National Security Council. He met with high-ranking officials of the State Department, especially in

the economic area, with the Department of Commerce, and with the Pentagon's policy group whom he'd previously known from Senator Henry Jackson's office in the 1970s. In the Senate he received strong support from Senators such as Jacob Javits, Henry Jackson, Abraham Ribicoff, William Armstrong, and in the House from numerous Representatives (Robert Drinan, Leonard Farbstein, Millicent Fenwick, Steny Hoyer, Ed Koch, Jerrold Nadler, and many others).

For the occasion of his 80th birthday, December 10, 2006 (Human Rights Day), the House of Representatives passed HR137 in 2007 "Honoring the life and six decades of public service of Jacob Birnbaum and especially his commitment to freeing Soviet Jews from religious, cultural, and communal extinction."

SSSJ AND THE JEWISH DEFENSE LEAGUE (JDL)

There has been much controversy about the role of the militant JDL in the Soviet Jewry movement. Few know that Rabbi Meir Kahane was originally against Soviet Jewry activism! The story is as follows:

Birnbaum was always looking for talented leadership and in the fall of 1964 he heard of the young Meir Kahane. At the time Kahane's outlook on Soviet Jewry was dominated by the views of the powerful Mir Yeshiva dean Rabbi Avrohom Kalmanowitz who, on account of the dread inspired by Soviet totalitarianism, believed that only quiet diplomacy (Shtadlonus) was possible with the Russian bear. Kahane had even written a long article against Soviet Jewry activism.

However, when Birnbaum called Kahane, it was apparent that SSSJ had begun to excite his interest and Birnbaum was able to persuade him to join SSSJ and participate in the important Lower East Side rally of October 18, 1964. Kahane was thrilled by the publicity and wrote an enthusiastic article in the weekly Jewish Press on the significance of the rise of SSSJ. After some weeks however he called Birnbaum to express his disappointment that despite the good publicity, the October 18 rally had not resulted in any improvement in the condition of Soviet Jewry and he began to advocate violent tactics. Birnbaum responded that as long as the Kremlin did not resort to mass deportations or gas chambers, serious acts of violence in the US would destroy the grassroots activist movement currently being born with so much difficulty. Soon Kahane attempted to build his own group but failed, while SSSJ grew year by year; though he continued to participate occasionally in SSSJ events, yet he subjected Birnbaum to harsh public criticism for being "too responsible". This came at a time when Birnbaum was desperately fighting off accusations of irresponsibility from the American Jewish establishment as well as from the quietist proponents of the older Orthodox rabbinate, many of whom were imbued with the fear of Soviet totalitarianism which they had so deeply experienced in Russia and had eventually escaped.

In 1968 Kahane founded the Jewish Defense League to combat what he considered African-American encroachments on Jewish interests and other Jewish defense issues. In 1969, Kahane and his followers began to try to take over SSSJ events. In October an intermediary negotiated with Birnbaum to permit Kahane to speak at SSSJ's important "Let Them Out" rally. Birnbaum agreed but established detailed conditions of JDL restraint. However, when Birnbaum arrived at the place of the rally the next morning, Kahane and a group of his people were assembled right near the platform! Birnbaum quietly asked Kahane, "What about our agreement negotiated half the night?" Kahane looked uncomfortable but said "No agreements are binding on me!" -- an expression of his growing messianic self-delusion. Nevertheless he quickly conceded and after he'd dispersed his people he was allowed his 15 minutes of restrained rhetoric. In September 1970 Birnbaum presided over a World Day for Soviet Jewry rally at the U.N. and JDL people appeared for the purpose of taking over the meeting, though this time without Kahane. As they advanced, Birnbaum sent them a message which stopped them dead in their tracks and they angrily responded "You would send the cops against us?" "Definitely!" was the response. During the last days of 1969, Kahane had staged the first of his major public events, a "100 Hour Vigil".

On December 15, 1970, the Kremlin put its first group of the Jewish resistance on trial in Leningrad, and on Christmas Eve pronounced two death sentences and nine long prison terms. World-wide condemnation ensued. In New York, SSSJ National Coordinator Glenn Richter initiated a 15,000-strong U.N. March which this time was successfully taken over by Kahane with a dramatic display of

public theater. Simultaneously, Birnbaum happened to arrive in Israel on the first day of the trial in one more effort to urge Israel's secret Soviet Jewry office to try once more to try to persuade the American Jewish leadership to establish a budgeted Soviet Jewry organization to develop full-time national campaigning for which Birnbaum had striven since 1964 and was partially achieved only in 1971.

There is no doubt that the powerful public theater created by Kahane following the Leningrad trial at a second 100 Hour Vigil gave the plight of Soviet Jewry immense publicity in the closing days of 1970 into 1971 and gave the Movement a significant lift. At the time Birnbaum remarked "I give him two years". In fact, the national Movement grew much stronger and pervasive in the following two decades and penetrated to the heart of the American-Soviet relationship. With the decisive support of President Reagan, his remarkable Secretary of State George Shultz skillfully connected Jewish emigration issues to crucial arms control negotiations with the Kremlin, finally resulting in the mass exodus of some two million Jews, approximately half to Israel and half to the Diaspora. But for all his significant effectiveness during this short two-year period, Kahane cannot be singularly credited with that final outcome, as some of his followers believe.

A final word on Militancy: The Roman emperor Titus built an Arch to commemorate his destruction of the Temple in Jerusalem 2000 years ago and it still stands in Rome. In the 1980s someone approached Birnbaum to organize the destruction of this "shande" (shame) to the Jewish people. Birnbaum demurred. "The Roman Empire is long gone but we're still here!" Later it was reported that someone had scratched the words "Am Yisroel Chai" ("The Jewish people lives") on the monument. He wonders if it is still there.

For more on Kahane, see Jacob Birnbaum's essay "U.S. Jewish Student Activism for Soviet Jewry in the 1960s".)

UTILIZING ECONOMIC LEVERAGE ON THE KREMLIN IN THE 1970s – JACKSON-VANIK AMENDMENT

In the 1970s and 1980s, Birnbaum shifted his attention to new policy initiatives. In the early 1970s, SSSJ concentrated on the utilization of economic pressures on the Kremlin. He had in fact testified in Congress on this concept as early as May 1965, was in close contact with Senator Henry Jackson's office, especially Richard Perle and Dorothy Fosdick, director of Senator Jackson's office, during the early 1970s regarding the Jackson-Vanik Amendment, signed into law almost ten years later in January 1975. He testified in Congress some eighteen times between 1976 and 1986 in relation to the Amendment's application to emigration from Romania and achieved the release of six long-time prisoners.

"LET MY PEOPLE KNOW" (THEIR HERITAGE): DEFENSE OF UNDERGROUND SOVIET JEWISH SELF-EDUCATION GROUPS IN THE 1980s VIA WASHINGTON ACTION

During the 1980s, Birnbaum deepened SSSJ's support of a remarkable Jewish awakening in the USSR. Since 1917, the Soviets had systematically destroyed all aspects of Jewish communal, religious, cultural, and social life, resulting in a severely weakened sense of Jewish identity among Soviet Jews. The rise of a "Let My People Go" resistance movement was accompanied by the development of an underground Jewish renaissance movement, in the form of Jewish religious, cultural, and Hebrew language self-education groups. To publicize this, Birnbaum added the words "Let My People Know" (their heritage) to SSSJ's early "Let My People Go" slogan and marshaled the support of various Christian groups in annual spring campaigns in the early 1980s for the protection of these self-education groups under intense attack by the K.G.B. In September 1985, he organized and led a mixed delegation of Orthodox, Conservative, and Reform rabbis under the auspices of the inter-denominational Synagogue Council of America to meet with the Deputy Secretary of State and the head of the Human Rights office.

SUPPORT OF POST-SOVIET CENTRAL ASIAN JEWISH COMMUNITIES IN THE 1990s

In the 1990s, after the collapse of the Soviet empire, Birnbaum became involved in the defense of Jewish communities in the Central Asian republics which had been part of the USSR. He worked in

cooperation with the Union of Councils for Soviet Jews, whose aid had been sought by Helene Kenvin, founder of the Caucasus Network. He was frequently in contact with the Central Asian desk of the State Department, the US Embassy in Tashkent and, in the later 1990s, also with Malcolm Hoenlein, now the Executive Vice Chairman of the Conference of Presidents of Major American Jewish Organizations. He contacted and supported the prominent Uzbek Jewish resistance leaders Abram Jagudayev and Tavriz Aronova. He played a role in the release of Dmitri Fattakhov who arrived in Israel, broken by torture. Inna Arolovich, immediate past president of the American Association of Jews from the Former USSR, has been the organization's continuous and warm-hearted link to the Fattakhov family since the beginning.

In his work on behalf of Bokharan Jews, he concentrated on pressing Western diplomats at the UN and it is interesting that the Germans, in manifestations of post-World War II guilt, responded most rapidly of all to his letters and phone calls. He recalls that during SSSJ events as long ago as the 1960s the German media had been quite noticeable.

SUMMATION: LONG-TERM EFFECTS OF SSSJ

In a 1986 letter to Birnbaum, Professor Nahum Sarna of Brandeis University wrote "SSSJ also had the salutary effect of raising the Jewish consciousness of alienated Jewish youth and of channeling their energies toward other Jewish causes."

Rooted in Holocaust anguish, SSSJ generated a surge of Jewish consciousness, but also proved to be a very American movement. In the words of Dr. William Orbach, "The voice may be Jacob's but the hands are Uncle Sam's" -- the latter reference being to SSSJ's utilization of some of the tactics of the Civil Rights Movement.

In his illuminating survey in the journal Azure (April 2004), on the occasion of the 40th anniversary of SSSJ's founding, Yossi Klein Halevi wrote: "Birnbaum predicted that the movement would be a training ground for American Jewry's future leaders ... and that SSSJ would help save not only Soviet Jewry but American Jewry by kindling the Jewish passion of its youth." His study concludes, "American Jews came to see themselves as a major force for Jewish security and freedom, protecting endangered Jews through political means, just as Israel did through military means. In its struggle for the freedom of Soviet Jews, American Jewry liberated itself as well."

CURRENT ACTIVITY:

- Supporting Jewish educational activities for former Soviet Jews in the U.S., Israel, and Russia.
- Advice to and resource for researchers on the history of the Soviet Jewry Movement.

For more detailed information, the organization may be contacted at:

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BIBLIOGRAPHICAL GUIDANCE FOR STUDY, RESEARCH, AND REFERENCES (listed in publication date order, except in A):

A. The Early Movement – Important Publications and Documentation

Author Yossi Klein Halevi joined SSSJ at the age of 12, led student delegations to confront Jewish establishment organizations in New York and eventually the Ovir (Soviet migrations office) in Moscow itself. Since the latter 1960s he has written extensively on SSSJ. His most important pieces are:

"Jacob Birnbaum and the Struggle for Soviet Jewry", an extensive survey in the magazine Azure of Spring 2004; available at http://www.ncsj.org/AuxPages/043004Azure_Birnbaum.shtml

and "Glory" in The New Republic of December 2, 2010, now available as "Lessons of Struggle for Soviet Jewry Remain Relevant" at http://www.hartmaninstitute.com/Focus_View_Eng.asp?Article_Id=574.

In his autobiography of his early years, Memoirs of a Jewish Extremist: an American Story (Little, Brown, 1995) he describes his relationship with SSSJ and the JDL.

Jacob Birnbaum, "Chronicles of a Redemption", 1963-2011 compendium of essays and documents on SSSJ including some personal archives, covering

- a) SSSJ foundation period in the 1960s, including listings of SSSJ "Let My People Go" events
- b) economic leverage in the 1970s, especially the Jackson-Vanik legislation
- c) supporting Soviet Jewish "self-education" groups – "Let My People Know" (their heritage) in the 1980s
- d) interventions for Jewish communities of former Soviet Central Asia in the 1990s

The essays and documents include

- "Sound the Great Shofar of Redemption: Vision and Struggle in the Rescue of Soviet Jewry"
- "The Resonance of Jewish Redemption Rituals in Building a Critical Mass for Soviet Jewry in New York in the 1960s"
- "U.S. Jewish Student Activism for Soviet Jewry in the 1960s"
- "Student Struggle for Soviet Jewry Mobilizes a Critical Mass in New York: 1964-1966"
- "The Origin of Shlomo Carlebach's Jewish Solidarity Anthem "Am Yisroel Chai""
- The dramatic impact of Shlomo Carlebach on the Jewish resistance in Russia: Letter of former refusenik Eleonora Shifrin, on the Shlomo Carlebach list shlomo-carlebach@googlegroups.com in December 2009.
- "Jacob Birnbaum's Sixty-Plus Years of Service to the Jewish People, 1946-on"

3 one-page summaries:

- History of the Soviet Jewry Movement
- Jacob Birnbaum's Early Encounters with Nazi and Soviet Totalitarianism
- Key Developments in the Rise of the American Movement for Soviet Jewry in the 1960s

Paul Appelbaum, "The Soviet Jewry Movement in the United States", in Michael Dobrowski's American Voluntary Organizations, Greenwood Press, 1986. Authoritative and useful early summary.

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Dennis Prager and Joseph Telushkin -- Nine Questions People Ask about Judaism. New York: Simon and Schuster, 1981. Helpful discussion.

Ronald I. Rubin, The Unredeemed: Anti-Semitism in the Soviet Union, Quadrangle, 1968. Useful compilation of early articles, including Hadassah Magazine article about SSSJ (December 1966).

“Columbia’s Forgotten Human Rights Beacon”, The Current, Winter 2007 (Columbia University, student publication), at <http://www.columbia.edu/cu/current/articles/spring2008/from-the-editors.html>. Columbia student Jordan Chandler Hirsch looks back to the beginnings of SSSJ in the 1960s.

Irving Greenberg and Shalom Freedman, Living in the Image of God: Jewish Teachings to Perfect the World, Jason Aronson, 1998.

- B. The General Movement for Soviet Jewry: (publication date order)** [this section still in formation]
- C. Source Materials**
- D. Memoirs of the Soviet Jewry Resistance**
- E. Soviet Jewish Search for Identity**
- F. The Role of the Soviet Jewry Movement in the International Struggle for Human Rights**

[For comments on some of these works, contact the organization: Center for Russian Jewry, 240 Cabrini Blvd., Suite 5B, New York, NY 10033-1118, jacob.birnbaum.sssj@gmail.com.]

Archives of the International Movement:

Center for Russian Jewry with Student Struggle for Soviet Jewry transferred by Jacob Birnbaum to Yeshiva University in 1993: contact Shulamith Z. Berger, Curator of Special Collections, 212-960-5451, sberger@yu.edu. An index to these archives may be found at www.yu.edu/libraries/index.aspx?id=34; follow the "archives" link to www.yu.edu/libraries/EAD/index.aspx?ID=27744. It is detailed with introductory material.

Archive of the American Movement for Soviet Jewry of the American Jewish Historical Society, www.ajhs.org/aasjm, is assembling and processing the papers of many US Soviet Jewry groups.

Remember and Save Association Archives of the Soviet Jewish Resistance, Israel: Web site at www.angelfire.com/sc3/soviet_jews_exodus contains Russian, Hebrew, and English material.